

THE
LAST MESSAGE
AND DYING
TESTIMONY,
OF

HOWELL HARRIS, ESQR;

LATE OF

TREVECKA IN WALES.

Found among some of his Papers.

ISA. lvii. 1.

The Righteous perisheth and no man layeth it to heart. —

1 PET. iv. 17.

For the time is come that Judgment must begin at the house of God: and if it first begin at us, what will the end be of them that obey not the Gospel of God.

2 PET. iii. 11.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and Godliness.

TREVECKA,

1866
Printed 1774.





ADVERTISEMENT,

THIS little exhortation is addressed to those few, those very few, who amidst the present noise and bustle of an outward religious profession; have been so far awakened, as to feel the body of sin in their nature, and the absolute necessity of a total renewal in the spirit of their minds; for such only will receive and profit by this dying TESTIMONY; which is also intended as a specimen of some other pieces of the AUTHOR, that may perhaps follow, if the reception this shall meet with, should give any encouragement to hope that, that enmity has in some degree subsided, which in the life time of the writer was; not against the messenger, but the message.

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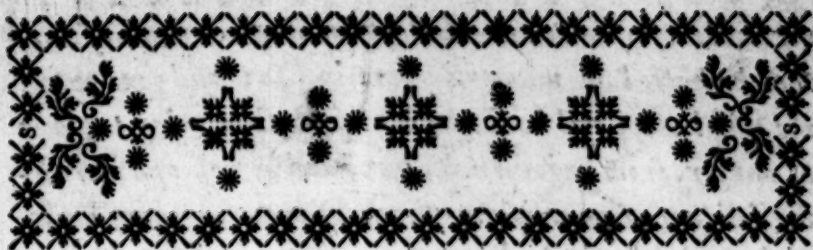
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P R E F A C E.

Dear READER.

I COULD not read the following Testimony of so honest, faithful and dear a friend as the deceased Author, without casting into the treasury this my little mite, and more especially, because I was well acquainted with both the spirit and message, of that faithful, laborious servant of GOD, whose loss will ever be bewailed and felt, by all that sincerely love our LORD JESUS CHRIST; and were acquainted in spirit with him in the Saviour.

Surely, the news of his death, ought to be a means to rouse the consciences of all that knew him, especially such as he had been a faithful witness to; having not shunned to declare the whole counsel of GOD to all states and conditions of men, where ever he came. Whether it answered the end or not their consciences are to testify; but the natural tendency of such news of any one should be, and ought to have that effect, to alarm the consciences; to the intent, that we may bring what we know already, both of our danger and of
the

the Saviour to the heart. And especially of the death of one, that had acted an uncommon part in life; and gone out of the usual way, and hazarded his life, both by going to places of danger, from ungovernable men, and by vast and incredible fatigues of an uniform steady labour, for many years, night and day; thro' all weathers winter and summer, (as I have heard from his own mouth) travelling continually without intermission, upon a strict and just computation, during many years together, above an hundred miles a week, and some times more than as much again, discoursing above twice a day, taking the whole together during the space of above fifteen years, sometimes five or six times a day, public or private. This may seem incredible, tho' I have the best authority to avouch it; and it will appear one day, to the glory of that grace and supernatural strength, that assisted his nature as well as his spirit, by faith in our LORD, times without number.

This ought to alarm the minds of those especially, who have declared that the word came from him to them, not as the word of man, but with demonstration of the spirit and power. They ought at least to reflect, and say is he gone, and is he here no more to warn me, and shall I hear him no more warning me to see what spirit leads me; and on what flesh I feed, my own or the LORD's?—And is he no more?—And shall I no more hear him 'till he is there indeed as a swift witness against this generation? As one that warned all late and early, to flee from the wrath to come; and choose the narrow way; and to go against the stream of self love in themselves and others: and, however he is judged, he has left an indelible testimony in the consciences of thousands, of almost all sects in England and Wales, that

that he respected not the persons of men; but fought the LORD's battles with invincible zeal, and continued his faithful witness to all to the last, rich and poor, as he had opportunity.

Such reflections as these ought to take place surely, in such as heard him; and also, as he was the first in Wales or England, that went out of the common way, in this last visit of the LORD to the nation; and it would be but natural, if reason and natural conscience did it's proper office, thus to reflect on what they heard from him, and especially what came with divine convictions at least for that time to them.

And is he indeed gone, to return here no more to all eternity! And am I indeed going! And must we really meet before him whom he testified boldly to be the Judge of all! He often came to me and others, wet and cold, without any other encouragement or comfort, but what he had in his own heart. He discoursed with earnestness and zeal many hours. He invited earnestly to the Saviour. He examined the heart close with scripture questions; and shewed the narrowness of the way; the difficulty of believing; the absolute necessity of a supernatural knowledge of the Saviour by faith; and a spiritual conviction of the depth of our fall; the spiritual evil of sin, and especially of spiritual wickedness in heavenly places: so as to make many I suppose for that time to see, examine, and fear their bottom. But what is become now of most of them? Have they found a way really easier, and their own hearts not so deceitfull; and believing right not so difficult as he made it, loving and conforming to the world not so evil or so dangerous? Especially

ally those, that called him their spiritual Father, and the first messenger that ever reached their hearts; and who would have once plucked out their eyes for him, and would have gone with him thro' all difficulties. Should it not reach them and make them cry? Well he is now gone before him that judges righteous Judgment.

Shall he have the honour, and we the blifs indeed to meet spotless before the Throne? Or has he not laboured in vain, and nursed up children to rebel against him? Did we not stay behind in the flesh, and judge that faithfulness that we once valued more than life? Have we not called it the devil? Had not we left the world and ourselves once, and chosen the narrow way, and taken all GOD's enemies to be ours, and to engage in his quarrel, to fight his battle; and have we not compounded with the enemy, and respected the persons of men, and feared man; if not all men, yet some men; and will he not after all, be a swift witness against us, that we began in the spirit, and self denial, and ended in the flesh? Have we not lost the benefit of many gifts, of many private reproofs and exhortations, that were committed to him for our sake, by our pride in judging, and stumbling at them, and by our indolence in neglecting them? And what have we lost, and now shall enjoy no more? He is no more the subject of our talk, or to be censured by us or others.

And should not those that judged him at least reflect, and cry; we ought to have seen him before he went to his long home; as he left a testimony in the conscience of having truth in the bottom towards GOD, whatsoever infirmities hung about him, which if GOD came over and glorified him by giving him his spirit and seal, sure we should? But

But we shall see him no more, till in the last day, he makes his appearance after all the hard speeches spoken against him, with robes made white in the blood of the Lamb: and received in among the glorified Tribe, with an Euge! Well done thou good and faithful servant, enter thou into the joy of thy LORD. And those that at his first setting out were a little alarmed; and his neighbours that had, or might have had the benefit of his first and last labours, should not they cry, and we also that have slept our time away, shall yet see him and perhaps with a woe be to us; as we were witnesses of his former way of life, and evident change, and perseverance? Which many might then say should convince them if they saw it, but I fear it did not.

Those that he wrote home letters to, both relations and acquaintances, should not they again cast an eye on the letters of the dead.

And those, that made him their sport and ridicule, and mock, and subject of railery, if not the butt of their rage and malice; should not they cease from insulting over the dead enemy, and begin to let truth speak now in the conscience, and answer it's plain testimony: What harm did that man do to me; why was I his rooted enemy; now he is no more, and I am going after him; what if I wronged him; and the more so, because I thought he followed a forgiving principle; what amends can I now make to him, or to his memory, and character; sure I can't be in the right way, nor led by a right spirit. It is time for me to bow to him that receiveth sinners! For I must and shall die, and come to Judgement! Tho' light I make of it now, I shall find eternity endlejs as well as others, and there is no easier way for

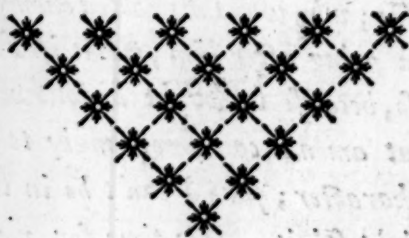
me to bliss than for others; the terms of peace and pardon are the same to all: I must deny myself, sell all to buy the precious pearl, give up my right eye, and arm, and dearest members, as well as others.

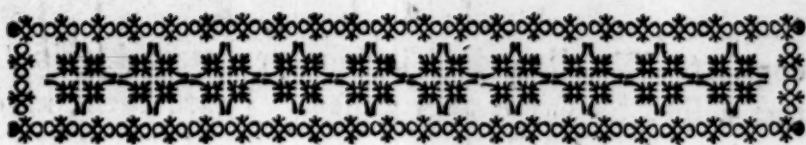
These are the natural reflections that I, out of the simplicity of my heart, from a real desire for the salvation of such, into whose hands this little treatise may come have gathered, and think such news ought to produce in the breast of both friends and enemies, hearers and others that knew him; and in hopes it may haply awaken some, and rouse others, which is the only aim I have in writing,

And which is the prayer

Reader of thy Soul's well


*wisher. ******





T H E
D Y I N G T E S T I M O N Y
O F
H O W E L L H A R R I S, *Esq.*

My dear COUNTRYMEN,

 LET me speak one word more thro' all your hearts.—Sleep no more!—Fly for your lives, while it is called today!—O return, return, return to the LORD your God, and behold his wounds, cross, and sufferings.—Cease from all your reasonings, and unbelief, and enter in whilst the door is not shut: for the LORD's sake hear my last cry, my dying cries, *Amen!*

My spirit lies deep before the LORD, in pity, love and tenderness, and a holy shame from a sense of my unworthiness; and tho' I die renouncing all names, yet I must declare I die weeping over poor *Wales*; and especially over such as did run well, and I thought once would be my crown of rejoicing for ever. However, my reward is sure, I stand not in myself, but laboured more abundantly for many years: and tho' this is not my righteousness, for I have none but the LAMB on the throne; yet thro' his covering, and washing all my infirmities of flesh and spirit, I can look back with

comfort. To die indeed is gain, yea eternal gain; the wished for day is approached. I have spent my youth, life and strength for you willingly, and if I had my life given me a thousand times over, it should (if the LORD pleased) be most chearfully spent again, in endeavouring to shew you your danger, and in pointing you to the Cross. O Let me speak to you when I am dead. Let these my dying requests sink into your hearts. O Let the groans and bloody sweat of God your Saviour, your dear, your only Saviour both wound and heal you.—Come to him on the glorious throne of the Cross.—Come with all your guilt and shame indeed. Why will you die?—Let not his wrath be kindled, nor his spirit grieved; give him your hearts for he is worthy.

AWAKE *O England!* Awake poor barren *Wales!* Hear a dying friend's last cries from the brink of eternity!—Awake O Proffessors!—Let me not be your enemy, when I cry from the grave by a paper messenger to you. You have all mistaken me; I was not your enemy; you ought to have taken the word of reproof in love: take warning by others, let the prejudices end with my life. Let my death be, what my life could not, a means of awakening you, and making you sensible of your spiritual state, which is more naked, wretched, and poor than you are acquainted with; and you are in danger of falling where the *Israelites* fell in the wilderness. I have reason to fear lest the enemy blind you as he did the Jews: God is the same now as then, and the enmity of nature against his blood and poverty, is the same now as then, only aggravated

aggravated in having *their* fall before our eyes, as so many witnesses gone before to give us warning. O beware lest what *Stephen* said to the Jews, come upon any of you. Our Saviour comes as a Thief, in a way, time, and season, we do not expect: *They* were in great expectation of him, but he confounded their carnal expectation; and came, in their opinion, in a manner unbecoming GOD and a MESSIAH. He will not regard carnal notions about him, and pharisaical spirits and such as are wise in their own eyes; then let not self, and your wisdom, and above all a heart of unbelief, which I fear too few of you are sensible of, be your ruin. GOD will try all hearts, whether they are really poor or not, and will come in his *own* way, let it be ever so odd in the eyes of the flesh: he ever was and still is, foolishness to him that judges, right or wrong, by his own light; and a stumbling block to the end of time, to such as judge by outward appearances, and are settled on their lees, and can't bear faithfulness.

O LET me leave a blessing on you; I must be plain, I cannot flatter. Eternity is indeed before me, and I, by this message take an eternal leave of you; and shall be among others a swift witness against you, think what you will, if you return not to the Christian Faith and poverty which you hold in the *notion*, but your pride, selfishness, unbelief, and conformity to the world, testifies against you.—O take, take into consideration what I have wrote in the simplicity of my heart, and let this warning come with a double blessing to you.

ALL

ALL of you that do indeed come to the Cross, are my brothers and sisters, and fellow heirs for ever; but such as stay behind and do not come, there to begin, and end, to live, and die, (to that GOD—The Three in One on the Cross, as a sinner is *first* to come) I must leave behind; I cannot enlarge the bounds that GOD hath made, nor shew a more charitable heart than he has.

He pities, loves, receives, forgives and heals none, but them, that are poor and wounded, and come to him through blood, with broken, selfcondemned and sincere hearts. And shall I justify and comfort whom he condemns and rejects? If you will have peace, throw down your weapons, cease from your wisdom and become little children, and receive truth let it come from whatsoever means the fountain of it will please to send. It was from an experimental knowledge of GOD on the Cross, that I was kept from stumbling, and overcame myself; and feeling the need of all that I said and did to be washed in the fountain of his Blood; and the continual need of coming to feed on his Flesh and Blood thro' Faith, which makes me a real sacrifice to him in soul and body; and left such an effect on my heart, as wrought in me a real value for the Redeemer and his Blood, Wounds, and Death. O receive then what I here send to you as my dying testimony, whilst I declare the cause whereby all these blessings were brought to *me*; how my spirit was raised from thousands of infirmities, darkness, legality and judaism, to a stronger Faith, and to stand *in him*; and to have purer love to him, and clearer views of him; and to possess in my heart much of that glory, which I only saw before prophetic

phetical views of, and by these views was superficially affected too; I thought I had it before in my spirit, but now by deeper conviction, I saw it was not sunk to the bottom: it is a great thing indeed, I can testify, to rise in our spirits to the fountain, to pass from death to life, to come to mount Sion and to the blood of sprinkling, to be crucified to the world, and the world to us, by the Cross of CHRIST; and to be able indeed to say, To me to live is CHRIST, and to die is gain; and it is no longer I that live, but CHRIST liveth in me, and the life that I now live, I live by the faith of the Son of God. It is easy in our imagination, or according to our construction of spiritual truths, to fancy this is our life; or else to make ourselves imagine, this was only the life of the apostles, and that we can be saved now another way, without this faith, and without being able to say, henceforth I know none after the flesh; if I have known CHRIST after the flesh, I know him so no more; and without knowing the difference between flesh and spirit, without feeding on the flesh and blood of the Saviour, and having a spiritual discernment of his voice from all other spirits, These things may appear now trifles, or somewhat not essential: *But God speaks not in vain.*

It will appear, the way is the same now as ever, and all must partake of the same faith, and divine teachings, "He that believeth not (and that, not according to his imagination, but scripture) shall be damned.—Are you shock'd at the expression; would you have me to soften God's truth. If to hear of sounds so harsh, what will the experience of it be?
What

What will it be, to see the creation consumed with fire ;—The sun darkened,—And the graves opened, —And the GOD of heaven that called to you here, and offered peace and pardon to you freely, now, cloathed with justice, come with a flame of fire to take vengeance on all that slept the day of their visitation away ; or could not deny their wisdom, and get over the stumbling blocks that were in the way, but would mind what did not belong to them, tho' the LORD himself should say to them, “ What is that to thee follow thou me ?

IT is eternity work ! O let it fall with weight on your hearts, to make you go to the bottom, and see whether you were ever awakened : to see the darkness and enmity of your nature, and the depth of your fall ; else all your enquiries will be but superficial, and so the gospel faith will ever be a secret to you.

NONE ever come to liberty, without being in bondage, or come to believe, without finding it the hardest thing in the world, from a heart of unbelief ; none ever deny themselves, accept or take up the Cross, which they must expect to have, if they will be disciples indeed of the Crucified, without seeing hell, darkness and wrath, every where surrounding and following them, if they are not taken into this refuge ; and that they *must* have this Saviour, and *possess him* and be found in him, or be with damned spirits for ever. This is a real and not imaginary truth, which all hear somewhat of, yet I fear it sinks but into few hearts to wound and awaken them ; else the love of the world

world, the fear of man, the desire of applause, and fear of the cross and censure would not be so visible among professors.

WHEN GOD shall thus return to work now, as he always did, and will, where he brings Salvation, let us not stumble at any of his methods of trying the hearts of men, whilst under pretence of fearing to offend, we do in reality indulge self love, fear of the cross, and deny the Saviour. And if GOD should work as formerly, by raising some contemptible instruments, instead of thinking it somewhat you are to bear with, only to try your faith and self denial; should you not rejoice in it as being GOD's work, and see it as necessary? And this work is, to winnow the chaff away, to bring back the cross where it is lost by falling asleep; and by conformity to the world: and bringing to light the pharisee, the self righteous, whole hearted, and self-wise, that had filled GOD's house when he was withdrawn: and driving all to search their bottom, and foundation, and see where they build indeed. These among a thousand others, are the blessings he brought in by means of this work; and I, and some others, see each of these blessings inestimable.

INDEED, light and faith are two things, many have the former, that know nothing of the latter. To view, and speak of CHRIST; and to possess him are two things

I NOW see, how little is known in the spirit; what it is to put on the LORD's strength, to wear his righteous-

ness and to walk in that robe ; giving glory to his death, by seeing myself in his righteousness, as if I had never sinned ; and so to see him in his word and promise, and the sufficiency of that security, for temporal as well as spiritual blessings, as to stand above all reasoning and fight when all seems against us.—O Faith where art thou—LORD what will become of this age.

It is dreadful, when we are carnal, not spiritual, and have no spiritual eyes to see, or ears to hear, or spiritual senses to judge of spiritual things ; and will judge carnally, all spiritual objects, which can only be discerned by the new man spiritually ; and not only willing it should be so, but reject all the means the LORD uses to awaken and raise us from our darkness to his light.

Now I see, not only a possibility of coming up from under loads, trials and burthens, by carnal methods and superficial frames, and not by real faith springing up above all by believing only, because our Saviour lives and is above all ; but that this is the case of too many ; and that which keeps them from coming to deal with our Saviour, and bringing all their burthens to him ; and to see the absolute necessity of going continually to him, as he continually calls, invites and welcomes us ; and so to have our teachings afresh for every conversation, and not to speak of what we have had from the LORD, but what we have *now*, afresh from him ; and so to have every grace, humility, love, boldness and wisdom, &c. afresh from him continually

tinually. O I wish all could say this same thing, then there would be more salt in the public ministry, and private conversation, and standing above the enemy, in our Saviour by faith. But O ! what a continual proneness, to forget and leave the Saviour behind, and to follow a frame, or the subject matter so, as to leave his groans and sufferings, and to do all duties in that frame, and the spirit not in its proper place by believing.

THAT this should appear nonsense to most that read it, I can't help, so is the whole gospel, and the Saviour himself, foolishness and a stumbling block ; but truth must be spoke, and the heirs of salvation, for whose sake I write will be edified, and then my aim is answered : if they shall be obliged in reading these things, to bless the Lamb that stands on mount Zion.

Now, to you my fellow travellers that I leave behind, who indeed are all dear to me, however you may now think of me thro' the blindness that may remain on your hearts, and by not being able to see both sides of me ; and all you, among all denominations over the world, that really are brought to the blood of sprinkling, by the holy spirit that convinces the world of sin, of righteousness and of judgment ; you know what this means in your hearts, I speak to you as those who are one with my self ; you are all beloved of me, and I feel the same language for all the redeemed souls in the world, I feel myself one spirit, and one life with you ; one, in God's incarnation, obedience and blood ; one, above nature in all it's ties, which are

all helped and not hurt by this unity in the Cross ; —we live one life ; —we eat one bread ; —we speak one language, tho' expressed outwardly in many dialects ; —we are one bread ; not only redeemed by one price, and to be in one heaven and employment at the last ; but even now, by faith we worship one object, and share one bliss, and have one feeling, and live by one faith ; and as we fell in one root, so are we recovered by one voice, and now have a oneness deeper than we know ; your sorrows and joys are mine, tho' this, like many other glories in our Saviour's kingdom, is what I can't comprehend. If you can't find me now your brother, that which hinders you to see will soon be removed, and you will be agreeably surprized, when you find me among those, that made their robes white in the blood of the Lamb, and came up from the great tribulation, with palms in their hands, and with the new song in their mouths,

I must take my leave of you, where ever you are scattered about this earth, for a little while ; it is enough, the Lamb is on mount Sion, and has all your cares and burthens of every kind on himself ; whilst others are distressed about many things, you, have but one thing to mind, even him, who tho' he is your God, is also your brother and friend, and cannot bear to see you unhappy, and will not leave you long, 'till he gives you to share the glory he is in possession of for you.

He is gathering his family in apace, and when the last is called in, he will make his appearance again to this lower world, and will bring you out to confess you
and

and to shew you all glorious in his robe and grace, to the eternal confusion of such, as could find ten thousand faults in you here.—This is a truth.—Haste then homeward; watch for his coming; do his work carefully, faithfully, boldly, humbly and chearfully; suffer with him a moment, you shall reign with him for ever. When I look at you, and see him also in the midst of you, and see the honour of being a messenger of good news but to one of you, I could wish to stay again; but when I look at this body of sin that has wearied me indeed, and how I continually fall from my dear LORD, and grieve and dishonour him; and see he wants none to help him, all the work and care being indeed on his own shoulder; and especially seeing him now at the door calling me home, I must leave this my dying message among you, which I can hardly write for tears of love; being still drawn on both sides, and being in some straits, not from an imagination of any great service I can be to you, but from great desires of heart to help your faith: but the ballance turns the other way, and the cry of my soul is, come LORD JESUS, come quickly. *Amen.*—Even so, come and do what thou wilt with me; thou canst give wings, and life, and a mouth to this paper to speak, when my body rests in the perfumed bed where thou hast laid, and my spirit at last (what it has indeed panted many years after) now, to be with thee; that I might sin no more, and especially, that I may be filled with thy fullness, and wander from thee no more, but be eternally viewing thy glory, and seeing thee as a Lamb newly slain; and adore thee that created me a noble creature with an immortal spirit; and that thought of me with thoughts

thoughts of love and mercy, when in the great rebellion, I departed from thee, and took up arms against thee; and bore more of the fall in me than in any, both before, and after the day of thy grace to me, when thou didst call after me; and didst lead me thro' the great wilderness to thy Cross, and didst there shew me thy wounded Body, and didst turn out the strong man armed; and didst continue to forgive much, hide and cover all my evils, turning them to good, always continuing to save me by thy faithfulness, never leaving me in the deep waters; not only lovedst but honouredst me, for which I here (before all the world below 'till I shall sleep in thee) adore thy free and sovereign grace; and beg that thou wouldst make my death a blessing to all; and especially forgive all such as hated me, and save them from their darkness, and let me meet them before thy throne to adore thy grace for ever.

O LET satan blind poor souls no more; and let this Testimony go in thy name, not only to stop them from going on in sin, but make it a means of convincing them of the carnality, worldliness, darkness and misery of their state; and bring them all to sing the songs of the new Jerusalem in spirit and in truth; and may all go boldly in the spirit of *Elijah* against the great deceiver satan, who endeavours to hinder the coming of thy kingdom.

TAKE care of the few witnesses, that begin to be poor and to lose their riches in which they trusted, and are come to thy Cross, and see that to feed on thy flesh and blood, is eternal life, and nothing else. AND

AND the House, which thou hast put in my heart to build for the use of thy poor Pilgrims, take care of it and let it be full of thy glory, and as long as thou wilt, keep it, that no spirit may have the power of it but such, as do indeed love thee. And those, to whom I now commit it, keep them in that faith and simplicity, that now appears in them.

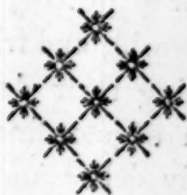
My Labours, I give thee to be washed in thy Blood, and to turn them to what account thou wilt; but if thou pleasest let me not be a swift witness against any, but rather the means of bringing them to the obedience of faith.—Thou canst LORD do great things indeed, yea and wilt, for poor *Wales*; yet hear my prayer and thrust out here, and all over the world, a great company of faithful witnesses, and in what way thou wilt.—Thy work, and ways, and method thou hast made me to love. All my sins and infirmities, which none could number, thou hast, and dost cover, hide, and blot out. All those who shewed me any kindness for *thy sake*, and loved me on *thy account*, thou must reward them, for I am thine.—My relations that I could not bring to the obedience of faith, O remember them, and bring them when I am gone, to worship at thy feet, as thou hast given hope for some of them; The child which thou gavest me is thine, and I have given her to thee, and I leave her under thy care. As for the observations I have committed to paper in the little spare time I had, which is all the riches and treasure, thou knowest, I have to leave behind me, I give them to thee, to consume them, or bring them to light if thou shalt count me worthy to be of any service.

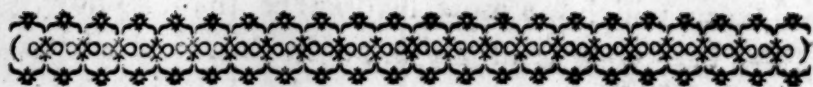
vice when I am gone from hence.—O I long to preach
 thee to all the corners of the earth, even untill time
 shall be no more—I must adore thee for the ineffable
 favour, of giving me any thoughts before hand of my
 dissolution before it comes, and for giving me freedom
 thus to speak my mind: and to settle my little affairs,
 and to leave an house and family under thy care, for
 thy use and under the care of thy spirit: and a little
 company of witnesses, whom, I trust thou wilt live in
 them, and speak by them, when I am dead; and whom
 I give as my chiefest care to thee; to be in the midst of
 them; to lead them; to take care of them; to be their
 Father and Head, and Bishop: to send, authorize, rule
 and govern them; and make them to be faithful to thee,
 and to all thy truth, and mind and work; keep them
 from error, and let not the foot of pride come against
 them; suit them to the work thou shalt give them,
 by teaching—Anointing—Directing—Strengthening
 Leading and uniting them daily to each other, and
 to all thy Body. Thou hast called me to live and die
 in the communion of the established Church, being
 in confidence that thou hast upheld it thyself; and
 not suffered it to persecute the light away; and from
 the many visitations which I had from thee, of thy
 being still in it, tho' out of sight. This testimony
 I must leave behind me, to strengthen the hearts of
 such as dare to stand in this evil day, and cry aloud
 for thee, O LORD GOD my Saviour, to a crooked
 and perverse generation. LORD whether I see aright
 or not, all things are open to thee alone; I must adore
 thee, that thou hast made my heart one with thine to-
 wards all; and in this faith LORD I come to thee, and
 leave

leave thee to answer for me, and to hide all my mistakes, which are more before thee than I know, and to take what is of thy mind in this, and whatever else I have spoke or wrote, and to bless it to all: Even so LORD JESUS. *Amen. Amen.*



THE Reader is desired to take notice, that the following spiritual reflections are quite unconnected, being taken from different places of his Journal; and that the last words he spake were taken from his own mouth: and that they are here inserted without any alteration, in the same simple manner in which they were written, in order that those who were unacquainted with the Author, might see, what were the real feelings, and daily and abiding spiritual breathings of his heart; and to shew, that there are realities in true religion; and that faith, is the same now as ever; and carries with it the same evidence, and produces the same fruits. Which spiritual breathings, are sufficient to demonstrate, both the devotion of his soul, and the great freedom he had with the Saviour; and plainly testify, that he was a stranger and a pilgrim upon earth; and had his conversation in heaven; and his fellowship with the TRIUNE GOD.





Some spiritual detached REFLECTIONS
from different places of the Author's JOURNAL.

I CAN 'T help writing these memorandums, it being the only way I now have, to publish abroad, what the LORD does for me, and to leave behind me a testimony of his grace, and love; and I think it comes from him, who has called me now, to end my labours, and to finish my day's work. I find my spirit indeed, so weary of all here, and of life, that I can hardly bear myself; and this weariness I find, springs from true, and solid love to the Saviour, and longings to go to him; and from a sense of the evil of sin. And yet, I feel I could live here for ever, if my Saviour ordained it, and if there were no spirits to come nigh me but his spirit; and if I had no flesh to hide his glory from me; and if He was not grieved, or rejected, or opposed by the world.

I see him, as the only hope of the world, yet almost all rejecting or neglecting him; I see him, as the only sun of the world, and friend of sinners, and yet almost all choosing their darkness and misery; I see him, the heaven of poor sinners, and the life of the dead, and the only deliverance and refuge of poor sinners, and yet how is he left aside? And out of love, I cried, I wept, over all the sin and misery of the world

world, especially their blindness and hardness of heart towards the Saviour; loving ardently the family he has brought here to me, crying for them, that I might see them in glory indeed; and weeping over my dear child.

I find the Saviour's will is my heaven, be it what it will; but have, I think from him, insatiable cries to go home, to my own Father, God, and friend indeed, out of this body. O how I loved every word that came from the dear Saviour, and all his dear people, that feed on him, and every thing of him. I feel my spirit eats his words, and would wash the feet of all his servants. My spirit adored him, for giving me leave to hope, about my time to come before him; much more for giving me room to hope my work is done, and that I am at the door, and that I, a poor sinner that have nothing but sin, should lay hold of his righteousness, and wisdom, and strength, for I have neither indeed. My spirit is like one at the door, waiting to be called in; I could have no access to ask any thing, but that I may go home, and that he would make haste and make no long tarrying; being more weary of sin than ever, crying, 'LORD, thou seest and knowest, I am not one with any spirit, but thine; thou hast my heart, I am poor, I have nothing of my own, but sin, and shame; and therefore, O let me come, let me come;' I can ask for nothing else of him, but to go home; and I am obliged to cry 'O my Father, Father, Father; I have a Father indeed, and thou canst not leave me long, for I am weary of all.'

I love indeed, all that come to his blood, all his dear body ; feeling, and crying to him, that he, and not any thing here, is my rest and happiness ; loving eternity, because he is there ; speaking to him, and crying, O the thickness of this flesh to hide him from me ; it is indeed lawful to be weary of it, for it is the habitation of the Devil, and a thick veil of darkness ; and I feel clearly, 'tis this that makes me weary of all here, and to long to go home indeed, ‘ O thou who
 ‘ didst bleed to death, and who art alive, come and
 ‘ take me home ; and as for the passage I have given it
 ‘ to thee to take care of me ; I am thine, here and for
 ‘ ever ; thy redeemed worm, the fruit of thy bloody
 ‘ sweat, indeed thy will is my heaven.’

WHAT ever I am doing, if I fall from him, 'tis all alike sin, whether preaching, praying, talking of him, writing, meditating, &c. yet I am happy, whilst I believe that he is *my* GOD, and cloathed with my nature, and is *my* Father.

MY spirit having real freedom to ask to go home, indeed out of love to that dear man my Redeemer, and to all the company of holy spirits before the throne, and from a love to that happy state I shall then be in. I felt my spirit weeping over the world, seeing it dead, and asleep, and rich, and easy in the Devil, and not seeking for the Saviour, nor wanting him ; I loved, pitied and cried for it, that he would send faithful witnesses all over the world.

I feel

I feel my spirit continually, as it were, from home; and that I am one of the Lamb's company, and belong to him, and can't be long from him. My spirit cries ' LORD thou canst not be God and not pity
' and love me, because thou hast given me what thou
' hast promised in pity, to a poor, broken, penitent
' and humbled spirit; and also faith to lay hold of
' thy righteousness and blood. O thou canst not let
' me be long here, thou must pity and call me home,
' for I am a stranger here indeed.'

O How I love the glorified spirits, and long to be among them, because they behold his glory; and because they have no guile, nor deceit, no self, nor strange Gods, no slavish fear, or any corruption, no wisdom or righteousness but the Lamb.

I also had especial freedom to cry, I must take my leave of time and enter into glory. And I did hang, so as I never did before, on my dear Father's neck, as well as kiss his feet, crying I am now, *in thee*, among the happy spirits, thou art my heaven for ever.' I was near going as I thought, for I could hardly breathe; and my spirit cried, ' O strike home, strike
' home, shall I come easy, and not endure conflicts
' in the passage; O come, O come, honoured Sa-
' viour, O Redeemer, come, come.'

I feel every thing about me become insipid to me, I find myself growing very weak to-day, and am in much pain, and feel my spirit crying, ' O my dear Father, art thou coming to strike the last stroke?' When our
Saviour

Saviour came, and raised my spirit from sin, and death, and all here, to his own spirit. I know what it is to be washed there, I feel my spirit goes to God, not as his creature, but as his child, crying I am thy child, and the fruit of thy redemption, and bloody sweat.

I felt death coming nearer and nearer, and my spirit cried ‘ O come, come, come, don’t let me be sick of
 ‘ longing, if my work is done, take me home; I know
 ‘ thou art all love, and longest to have me with thee,
 ‘ otherwise I should never have longed for thee, but
 ‘ should have fled from thee, and desired never to see
 ‘ thee. O hasten thy coming, and let me come where
 ‘ thou doest shew thy glory, thy love and sufferings;
 ‘ here, they have never been as weighty as they ought
 ‘ to be. O take me home, home, home, for I am a
 ‘ stranger here, and weaned from all here below.
 ‘ Thy will, is, and shall be mine; I seem coming to
 ‘ thee, and to the spirits about thy throne, to enjoy
 ‘ a great inheritance.

My dear Saviour did shine on me sweetly this afternoon indeed, and on my spirit, ‘ O let me eat no more
 ‘ the bread that perisheth, be thou to me, from hence
 ‘ forth, my bread and food for ever; be thou to me
 ‘ my sun, and let me see this no more. O hear the
 ‘ cries of thy poor worm; thy blood, has done the
 ‘ work; O thy blood, thy blood is enough for thee
 ‘ and me; take me from this body of clay, for I am
 ‘ here in prison, O take me where thou shewest thy
 ‘ glory, and indulge a worm, sick of love, and long-
 ing

' ing to come home. I adore thee, for all the grace
 ' bestowed on all the spirits round thy throne, and
 ' especially on my spirit; and again, and again, I
 ' cried, LORD, I must come home, I can't stay from
 ' thee: I can't and would not see thee, with these out-
 ' ward eyes, for they are corruption, nor hear thee
 ' with these outward ears, for they are corruption;
 ' but I do and must lay hold of thee, and thou must
 ' hear me in this, my one and last, and only request;
 ' for I can ask nothing else, but that thou would'st
 ' let me come home, home, home. And as for my
 ' concerns and cares; I have none but thine, and thou
 ' must take care of them, and let me come, O make
 ' no long tarrying. I cried again, if I am not cloath-
 ' ed with thy righteousness, then don't hear me; and
 ' if thy blood don't overbalance all my sin, then do
 ' not hear me; and if my work is not done, and if
 ' 'tis not thy will I should come home, don't hear me,
 ' for what am I, a worm before thee.

In the same spirit I cried, that he would come and
 take me home, and in which I also rejoiced, when I
 found some symptoms of decay in my body, and cried 'O
 ' art thou coming.' I felt my spirit crying and caring
 for, the whole world, and loving it indeed; and espe-
 cially for this little family which he has given me, cry-
 ing, that he would be in the midst of them, and shew
 them his own mangled body, and sufferings; and keep
 every spirit from them but his own.

' I cried, I have no name to keep, but so far as 'tis
 ' connected with thine, that, I leave to thee; I cried
 again

' again, I love this body, because thou hast made it,
 ' and hast united it to thyself, and I give it to thee,
 ' to be embalmed in the earth, where thine was laid.
 ' I cry, as thy child to thee, my dear Father, and I
 ' mourn over all the sin of the world, especially over
 ' *the contempt, that is on thy sufferings and dear flesh.*
 O how lovely are any of the least symptoms of approaching death to me, and the more I can feel my hopes of it coming near, the more happy I am to find my body decaying; any signs of approaching death, is joy and life to me indeed, and all my fears are, lest I must stay some time from my dear LORD. When I cried to come from this body, I had arguments to plead with him, that he had created me to be dissolved. O what an inheritance am I soon in hopes of enjoying: my spirit I feel dies to my body and all about me, and in the midst of all, is resigned to my dear LORD, to do what he will with me, but because he loves me with distinguishing love, he wont leave me long. I feel my spirit, I think, solidly taking it's leave of the world, and the creation in general and particular, and of every member of my body, seeing my body and soul vastly honoured, in that GOD has taken my nature to wear it; but O *how* I sin, and grieve him, and at this my spirit weeps indeed.

I feel my spirit leaving all places and men here below, and going to my own Father, and country, and home, my own, my own, my own. And that tho I am here in his kingdom too, yet whilst waiting to be called home, my longings and cries are insatiable indeed, and when the Prince of glory answers me, that I shall soon

go to him, my spirit does so burn with love to that dear Saviour, that I fly to him and can take no denial, crying
 ' I can't stay here, and tho' I am but a bit of dust, and
 ' nothing before thee, yet O may I without offend-
 ' ing thee, ask this one especial favour, O give me
 ' leave, tho' a worm, and if I may ask it without of-
 ' fending, to cry that the time may be shortened ; O my
 ' dear Saviour I must love thee, and weep at thy feet,
 ' and wrestle with thee for coming home ; I must cry to
 ' come home. This is thy lower house, and thou art my
 ' life and my all here, and that is thy upper house, and
 ' thou art gone before me and I must come, thou canst not
 ' leave me long, my heaven thou art here, and there too.'

I must have the Saviour indeed, for he is my all ; all that others have in the world, and in religion, and in themselves, I have in him ; pleasure, riches, safety, honour, life, righteousness, holiness, wisdom, bliss, joy and happiness ; and by the same rule, that each of these is dear to others, he must be dear to me. And if a child longs for his father ; a traveller, for the end of his journey ; a workman, to finish his work ; a prisoner, for his liberty ; an heir, for the full possession of his estate ; so, in all these conditions, I can't help longing to go home.

I was, I think confirmed of my going soon home, by his shewing me his glory, and that his glory is, to love me a poor sinner indeed, to justify, save and wash me, and to honour and exalt such a poor wretch indeed. I had my spirit drawn from all here, to my eternal habitation. O what a sight had I, of my dear

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LORD'S

{ LORD's flesh and blood, as my heaven, and my all ; and seeing all darkness, sin, death, and a curse, and Satan's dominions, out of Him.

My spirit was happy last night in seeing, that he that made me, made me to go home ; and it was indeed weary of all things here, and I have all kinds of answers and confirmations in my spirit, from the Holy Spirit, about my going home soon. And my spirit cried, ' LORD, this is thy house and not mine, for I ' built it for thee and not myself ; and the family I ' have in it is thine, and for thee I nurse them ; and ' the papers which I leave behind me, are written for ' thee and not for me ; and seeing all in this light, I feel it is easy to part with all, my spirit crying, ' O ' come, come, come.

I must love GOD's flesh and blood, having nothing else to set between me, and all wrath, and justice, and hell, and all accusations ; I have nothing else indeed. I am made quite happy about my future existence, tho' I am quite ignorant of the manner of it, by believing that dear Man is there ; I feel I shall be with him and shall be free from sin, which indeed is a heavy load to me, and makes me weary of life and all here.

AGAIN my spirit resigned itself to him, and to that infinite pity, grace and forgiveness, that is in his heart, to take me home or leave me here. And in answer to my going home soon, I felt my spirit drawn and estranged from all here, and eternity my home, and the spirits before the Lamb to be my companions,
and

and longed for them indeed. I saw the law condemning me, and justice, and conscience, and all against me; but that dear Man answering all.

MY spirit is anxious lest I should not go home soon, whilst others are anxious lest they should go. ‘ O come, come, come LORD JESUS come quickly, I can’t stay from thee.’ I was humbled too, and resigned, seeing the LORD’s right over me to dispose of me as he pleases, seeing it a favour, for such a lump of sin as I am, to be permitted to live on the earth where any mercy is.

SEEING both the worlds to be one, and only appearing different to the flesh, and seeing the same GOD, and the same Saviour in both; I was raised a little more out of frames and carnality, into the spirit I think, and so felt solidly I was one with the glorified spirits, and my being among them, (tho’ I have no apprehension of the manner,) and of their being one with me, but that so it is.

I solemnly in spirit, wait to be called home, this world and state being indeed not my home, but a strange land to me, and I feel I am a stranger here; I also see in my spirit that I have no title to any thing, but in the Saviour’s blood, out of that all is a curse to me. I found my spirit rejoicing too, that he is GOD indeed, and so is above all, and fulfils all his threats, and promises, and does all justice, crying, ‘ if I don’t come to thee according to thy gospel, and if thy righteousness is not upon me, then I am willing to be banished.’

SURE, I think, I am near home, ‘ O come LORD
 ‘ JESUS, come quickly, O come and take me to rest ;
 ‘ O let my weakneses plead for me ; canst thou leave
 ‘ me long here, see, I am here useless ; O let me come,
 ‘ I long, I long, I long ; O I am a stranger here, is
 ‘ not my work done ? This building, and this family,
 ‘ and this life, and all I have is thine O do what thou
 ‘ wilt with each.’ I feel my spirit, among the sup-
 pliants here before the throne, and find freedom to
 cry, I have done my work, I have finished my testimo-
 ny, I have run my race, what more remains for me to
 do, but to come home to my own, own, own dear GOD,
 and Father, and Friend, and Relation. All thy friends
 are my friends, and all thy enemies are mine. ‘ O
 ‘ call me home, I am one with all thy true church here,
 ‘ and before the throne, and I am weary of all here, and
 ‘ sick of longing to come home.’ I also had a view,
 by faith, of the new Jerusalem, so as to long to be in
 it indeed ; as seeing there all in one light, and feed-
 ing on one bread, GOD’s flesh, and having all one life,
 and no sin among them. ‘ Thou hast my heart, and
 ‘ I am willing now to go any where ; but I think,
 ‘ thou callest me home, and to end my labours. And
 my spirit hung about his neck, crying to come to the
 ineffable glory that he is in ; and yet I love this fami-
 ly so, that I know not how to leave it, but I shall take
 it in my heart with me ; my spirit did sing.

My LORD is gone, and I must go,

I cannot stay content below.

I felt some especial nearness to him, and fellow-
 ship with him, crying ‘ O my own, own dear Father,
 ‘ indeed I am not my own, nor the Devils, but creat-
 ed

' ed and redeemed by thee, and called and possessed
 ' by thee.' O what am I, to be thus honoured indeed,
 seeing my spirit taken care of by my Saviour, and see-
 ing eternity no strange country to me, my own dear
 Father being gone there to receive me; and many spirits
 I know there, and all there I am united to; his will is
 my heaven, and tho' I am waiting more to go home
 than ever, yet I am more easy, only waiting his will.
 I don't find that anxiety lest I should not go soon,
 but am easy, and hope, and rest, and live in a sense,
 at home here; yet crying ' LORD it is not strange I
 ' should ask this, my only petition, to come to thee,
 ' for I do see it so abundantly better for me, and sure
 ' I see myself in a prison whilst in this body, for so I
 ' do see it as I never saw before, to desire to come out
 ' of prison; and seeing myself a stranger here, and a-
 ' mong enemies indeed, and far from home, to long to
 ' come to thee who art my home.' And if 'tis lawful
 for a worm to ask a favour of thee, this I solemnly
 ask of thee, ' the favour of coming soon home, and of
 ' having my death made a blessing to all, and of thy rais-
 ' ing after my death many faithful witnesses to testi-
 ' fy of thee according to thy own will, and do thou
 ' assist and support those few that faithfully labour
 ' in thy vineyard, to be true to thee to the end.' I have
 no fear of death, tho' I see it dreadful and dismal, from
 seeing him gone before, and having faith to give my-
 self, here and for ever, to him, to do what he will with
 me. I destroy myself continually, but in another is
 my help, 'tis well for me his heart is more full of
 grace, than mine is of sin, else the song of Moses and
 the Lamb, would never be in my mouth indeed. O
 what

what glory will the Saviour have in saving such a wretch as me indeed; when I see death at a distance, I am low and grieved in my spirit, crying, ' LORD I seek not a name, or riches, or followers, or any temporal bliss, but thee alone.

7 AP 66

I find I can't help hating, what he hates, and condemning what he condemns, and being weary of what he is weary of, and being one with him. God's blood is my inheritance indeed, and if any ask where is my religion, my faith, my righteousness, and holiness, and inheritance, life, and strength, I'll point them to this blood, there is my all, and my spirit rejoiced and triumphed in that the LORD wears my nature. My spirit rejoiced, after being wounded and crucified in seeing how I fall from the LORD to the flesh, that he is alive and above all and never changes, and that there is such a Man indeed. ' I cried I am thine at all times and in all places, and conditions I am in thy house and kingdom, and live on the fruit of thy death and sufferings, and the grace that is in thee.' Then again, I saw the infinite evil of my forgetting his blood, and mourned before him that I don't wash in it continually. Again I saw that dear Man, so lovely and glorious, that I cried ' LORD it is impossible for any, to have such a flesh as mine, and such a sight of thee as I have, and not long to come to thee, and to that ineffable glory, that is in the enjoyment of thee. If I saw and enjoyed thee here, as I shall there, I should not long to come from hence. LORD there is truth in my heart towards thee, I do love thee, thou knowest, thou knowest, thou knowest it; and I desire nothing but thee indeed, here and for ever.' *Amen.*

